AN EXPOSI-
tion vpon the Cxxx.
Psalme,

Setting forth the comfortable doctrine of our iustification and peace in Christ. Written by M. Luther: and nowe newlye translated for the comfort of afflicted consciences.

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THECA BODLEIANA

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¶ To the Christian Reader.

MONGEST MANY things which in theſe laſt times are vvorthie of conſideration, this is one, that although the infinite riches of Gods grace & mercie (which vvere heretofore hidden as a candell vnder a bushell) doe nowe clearelye shine in the preaching of the Goſpell, and therwithall the peace of God that paſſeth al vnderſtanding: neuertheleſſe (which thing in the kingdome of darkenes was ſcarce heaſde of) verye many of our brethren ſtagger: many of them fall vnder the burthen of ſinne, and many thinke themſelues in caſe neuer to riſe againe. That in the kingdome of grace ſome godly men ſhould not hope for grace; that vnder the Goſpell they ſhould feare the Lawe: that when life is offered them, they ſhoulde looke for nothing but death, and no ſuch thing almoſt knovvn vvhen ſinne and ignorance did euervvhere ouerflovve all, it maye vvorthily be made a great queſtion. For a plaine and true anſwere: VVhy Papiſtes are not ſo ſmitten with the feare of the Lawe: why they are not plunged into the depthes, why the ſorovves of hell take no holde of them, I will render two reaſons: Firſt in them the ſaying of our Maiſter Chriſt is iuſtified: *VVhen a ſtrong man armed, keepeth his palace, the things which he poſſeſſeth are in peace.* The ſecond cauſe is, they feare not the iudgements of God, being, in their opinion, ſufficiently deliuered from them by the Pope, yea ſo eaſilye, that withe we going to Rome to his moſt vnholy holy neſſe, the pardons and indulgences are brought for a groate or fiue pence home to their doores, if not, eaſier meanes, as a few vnknowne prayers, and ſome holy VVater will ſet them free. On the other part, why many of Gods deare children haue their conſciences ſo much exerciſed, this is one reaſon: *A ſtronger than he* (wee ſpake of Satan and his ſtrength a

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to the Reader

(as before) cometh vpon him, and ouercometh him, he taketh from him all his armour wherin he trusted, & deuideth the spoils. This is not done vvithout a great battayle. Also it is our calling, our schole, to be in a continuall fight of the spirite against the flesh, of fidelitie against infidelitie, of hope against despaire. This is that feeling vvhich many doe not feele, but they that feele it are not deade in sin, they are not rotten in their dregges. The poore soules so troubled, are thought to be in a daungerous case, but they in deede are in more daunger, which haue no such feeling, vvhich are grieued to heare of it, vvhich feare it greatlye, but sinne, vvhich is to be feared, they feare not at all. They are like to a foolish and wilfull patient that feareth the smart of the medicine that healeth, but he feareth not the issue of the sore whiche killeth. Yea many crie peace, peace, peace to day, peace to morow, and peace from day to day, but alas it wil not be: they must eyther patiently yeelde to the corsiue to be healed or go on in the vvounde therwith to be destroyed. All such I exhort rather to the battayle, and to put on all the armour of God, to fight against the enimie. Let them humble themselues vnder the mighty hand of God, let them come into accusations, into inditements, into allegations and proofes, let them confesse the trespas in themselues, and in Christ they shal be pardoned, by him they shall be aduaunced, for he hath cancelled the hande writing that was against vs. But in this matter of an afflicted conscience, I note this furthermore, that God of his infinitie vseth it many times as a sharpe meane to cal some, that by the sweete promises of the Gospell vvill not be called. Also I finde that some are the more daungerously sicke of this disease of the conscience, bicause they are not before hande furnished for the combat with knovvledge, to answere the accusations layd in against them: they are not armed with the shielde of faith, to quenche the fierie darts of the deuill: neither with the sworde to vvounde him and driue him backe. VVherfore I am here also to exhort all men in the Lorde to seeke knovvledge, to follovv after vvisedome, to laye the vvounde, in the daye of peace to prouide against the day of affliction, that they may be able to fight the good fight of faythe, for faith is our victorie that ouercommeth the vvorlde. For helpe vvherein to

all, especialy to afflicted consciences, M. Luther (who entred in these last dayes first into the publishing of the Gospell, and into this exercise, to prepare him for so great a vvorke as the Lords hath vvrought by him) hath vvritten very much, vvhereof part is already in thy handes, as the Commentaries of the Epistle to the Galathians, another small part, but very comfortable, thou hast now set forth, for thy profit and comfort. The translator finding it fruitfull to some, hath published it that it might be profitable to all.

But good reader I beseeche thee in reading these comfortable treatises of Christ iustifying, remember and seeke Christ sanctifying also, for whome he iustifieth, them also he sanctifieth: they go togither. Therfore vvith this poinct I ende, protesting against our aduersaries, that herein manifestly appeareth their slaunder, accusing vs, as preaching libertie from good vvorkes, and nothing but grace and mercie: For if vve did not shewe the corruption and daunger of sinne, hovve coulde so manye for their sinnes sorovve so much? True it is to iustification as causes vve preach only the grace of God in Christ Iesus our Lord apprehended by faith, yea and that vvorking by loue to the glorie of God, to the holynesse of our lyfe, and peace of our consciences. Faith and good vvorkes are necessarily ioyned togither (as I sayde) but as light and heate in fire, heate to burne, and light to shine out of darkenes: so euerye good true Christian hath fayth and good workes vnseparably ioyned togither, but fayth to iustifie & that in Christ, and good workes that our light may so shine that men may glorifie our father which is in heauen.

Leauing (as I sayde) vvith this poynt, I recommende thee, gentle Reader, and my selfe to the grace of God, thereby to receyue iustification and sanctification in Christ Iesus vvho be blessed for euer. Amen.

The Exposition of M. D. Martin Luther, vpon the. Cxxx. psalme, Out of the depthes haue I cryed. &c.

E accoũt this Psalme as one of the most excellent. For, it treateth of ỹ principal place of our learning, that is to say, iustification, the pure and onely knowledge whereof doth preserue the Church. For, it is the knowledge of truth and of life. Contrarywise, when this knowledge of iustification is losse, Christ and life and the Churches are lost therewithall: Neyther is there left any iudgement of doctrine or of spirites: But, darknesse and blindnesse possesseth all thinges. To the intent therefore that I may accoyding to my powre, preserue this light for our posteritie, I will take in hande the exposition of this Psalme. And first I must giue you this to vnderstande (as I haue often admonished you elsse where) that the Prophetes when they make mention of God, or doe name God, doe call him their God,

whose promises and worship they had. We may not thinke that a waye is made open for vs vnto God by our owne imaginations and thoughtes, which we conceyue in our selues without warrant of his worde, like as the Turkes, Iewes, and Papistes haue a speculatiue imagination of God, eyther vtterly without the expresse worde, or else by wresting of the worde from his right sense and meaning, vnto that fancie and speculation, which they themselues haue imagined of their owne brayne. For, the Prophetes did knowe, that the true God was (as it were) shut vp to be a propitiatorie pacification or mercie seate, whereunto he had bounde himselfe by his worde. Therefore albeit they called him the God of heauen, and creator of all thinges, neuertheless they had this as a nearer and therefore a surer marke of the true God, (to wit) that they knewe him to dwell in *Sion*. Therefore when they went about to praye vnto God, or to preache of God, they did it according to that maner and in such sort as God had reuealed himself vnto them in his worde and promises. Wherefore although in this place no men-

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tion is made of the tabernacle, nor of the promiſes, but he ſeemeth ſimply to ſpeake vnto God, neuertheles this meaning is to be obſerued, that he ſpeaketh only ſo vnto God, as he is to be cõſidered in his worde, and in his order of worſhipping, euen as we at this day ought to thinke and ſpeake none otherwiſe of God, thã as he is in our true peacemaker Jeſus Chriſt. For, ſo ſayth Chriſt vnto Philip: *He that ſeeth me, ſeeth my father.* And againe: *No man commeth vnto the father, but through me.* When this knowledge is attayned, then may God the maker of heauen and earth be worſhipped without daunger, and be ſurely apprehended (albeit that of his own nature, and without this reuelation he is incomprehenſible and infinite) yet notwithſtanding in his worde and promiſes, wherein he hath wrapped himſelfe, he is incloſed and comprehenſible. Therefore the Iewes worſhipping before the Arke, did worſhip the true God of heauen and of earth. For, God by his word had declared, that he woulde be preſent, and heare the prayers of his people: Euen ſo we loking vnto Chriſte, and worſhipping him, doe

worshyp the true God. For, God hath reuealed himselfe in Christ. Therefore also Christ sayth: *What soeuer ye shall aske of the father in my name, he shall giue it vnto you.* They therefore, that praye before God, and doe not fasten their eyes and their mynde vpon Christe, doe erre, and come not vnto God, but doe worshyp the imaginatiõs of their heart, in place of the true God, and so become Idolaters. For, GOD will neyther be sought for, nor founde out, nor heare vs, but onelye in Christ our mediatour and peacemaker. Therefore, when we desire truly to finde out God, rightly to knowe God, and certainlye to come vnto him, Let vs beholde Christ, according to that saying: *He, that seeth me, seeth my father.* And againe: *If ye haue knowen me, ye haue also knowne my father.* By this meanes he gathereth together the wandring imaginations of our minde into one person, which is Christ, God and man, in so much that we may perceaue, that no God is, or can be founde out without Christ. *Doest thou not beleeue* (sayth he) *that the father is in me, and I in the father?* After this maner also (it is to

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be iudged) that the holy Iewes did praye vnto God dwelling in *Sion*. They, that regarded not this place, albeit they vſed the ſame holy rites, and the ſame wordes in praying, that the others vſed, yet neuertheleſſe they committed Idolatry, and that for none other cauſe but onely in that they did againſt this ſtatute, which God had commaunded, namely, that he woulde be worſhipped in Ieruſalem. This therefore is a generall rule, to be obſerued, in the pſalmes and in the whole Scripture, that in the old teſtamēt there was no God but in *Sion*, and that al prayers were made vnto God in *Sion*. But this Temple being deſtroyed, God hath ſet vp another Temple (which is Chriſt) in whom he will be ſought, worſhipped, and honored, without this Temple there is no God, but the deuill is ſought and found out, and the mind falleth eyther into deſperation, if an euill conſcience be ioyned therewith, or els into preſumption through Ipocriſi, as the Idolatrous Iewes, and our Papiſts doe preſume much of their righteouſnes, and of the fauour of God. But, what the Prophettes doe ſaye touching God, and howe

they paynt him out, it is well inough knowen. *I haue lifted vp* (saith Dauid) *mine eyes vnto the mountaynes.* And againe: *The Lorde blesse thee out of Sion.* And in this sort also must other sentences be vnderstanded, in which is added no manifest token of the place or of the Temple, as in this place: *Out of the depthes haue I cryed vnto thee, O Lord.* He calleth vpon the Lorde, not plainely the creatour of heauen and of earth, but vpon him, that dwelleth in *Sion*, whose promises and worde they had among them, because in that place he would receiue their prayers, and heare them. He goeth on therefore in most pure hope of the mercifulnes and grace of God (euen then when as yet flourished the lawe of *Moses*) but yet of this God, that is in *Sion*, and that sayd vnto Satan, *I wyll put enimitie betweene thee, and the seede of the woman.* Neither wil God be sought for in our own imaginatiõs. For if we were able to doe that, what nede shoulde we haue of the worde? Why shoulde there in the law a place, and in the newe Testament a person (Christ) be reuealed and appointed vnto vs? Beholde, what happeneth vnto

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our aduerſaries the Papiſts. They praye much, they recite Pſalmes, they ſaye the Lordes prayer: but bicauſe they deſpyſe the worde of Chriſt, yea rather bicauſe they perſecute it with violence, therefore vnder theſe moſt godly fayre wordes lurketh mere Idolatry. The ſame thing happeneth vnto the Iewes, and the ſame vnto the Turkes, euen then when they ſay, that they worſhip the liuing God creator of heauen and of earth. This therefore I doe inculcate and often beate into your myndes, that without Chriſt ye may ſhut vp your eares and eyes, and ſay, that you knowe no God, but him that was in the armes of Marie, and ſucked hir breſtes. Where this God (Chriſt Ieſus) is, there is whole God, and the whole Godhoode. There is founde the father and the holye ghoſt. Without this Chriſte there is no God anye where. I haue knowne manye Monkes, who beleuing, that Chriſt might be apprehended with humane ſpeculations, and taken holde on with mans inuentions, did fal into moſt grieuous dangers. And if God had not of his ſingular goodneſſe deliuered me out of the ſame tempta-

tion, I had run headlong into destruction. But it is profitable for our life, to be made more warie by the examples of others. But albeit the Prophet (as I haue sayd) doth not here speake manifestlye and expressely of the *Temple*, yet ye shall perceiue, howe he includeth the promise touching Christ. For, this is the whole summe and matter of this Psalme, that there is no saluation, no grace, no iustification, but in God remitting our sinnes and pardoning. But, this God, is he any other than the same, which sayde? *The seede of the woman shall breake thy heade.* Therefore, he meaneth God, which made the promise, and so doth shewe forth Christ promised of the father to be a slayne sacrifice for the sinnes of the worlde, and intreateth of the principal place, which is of Christes righteousnesse, and also of Christes wisedome, or of the glorie of Christ. These thinges doth Dauid intreate of, while the law and the ceremonies of the lawe were flourishing and in force, and he leapeth out beyonde the boundes of the lawe into Paradise, or rather into the verye heauen of grace and of mercifulnes. For, why should

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we not call grace by the name of heauen, ſeing that through the ſame we haue our paſſage into heauen, and ſeing that the ſame cannot be contayned within the limites of any lawes, of any works, deedes, ſtudies, or indeuors, but (as it were a moſt ample and large heauen) enuironeth and apprehendeth vs, beleuing, that by imputation and fauour we are iuſt before God through Chriſt: Thus doth Dauid handle the place of iuſtification, and albeit he doth it not alone (for all the worthie Prophetes, *Moſes*, *Eſay*, and others, haue touched this place) yet he doth it with ſingular diligence and great copiouſnes.

The contents and effect of this Pſalme is well ynoughe knowne. For, Dauid woulde by his example teache vs the true way vnto righteouſnes, lyfe, and ſaluation. Alſo he woulde ſhewe the meanes to eſcape from death, from ſinne, and the wrath of God, that by this way we maye paſſe vnto eternall lyfe. But, he teacheth theſe things, not as Sophiſters in the ſchooles, who teach vs matters of diuinitie to no good vſe, but he bringeth his own experience, and he layeth open his heart

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vnto vs, which the holy Ghost hath with sundry temptations exercised and instructed, that he might attayne to this doctrine, which he purposeth here, to instruct vs also withall. And this is the whole summe of his doctrine, namely, that he resteth and reposeth himselfe in the hope of Gods mercy, and in confidence of forgiuenes of his sinnes. But these things, when we shal come to entreate of them, will appeare more euidently. Nowe therefore we will begin the Psalme.

1 Out of the depth, I cry out vnto thee, O Lord.

HEre seemeth in the beginning to be a superfluytie of speach, but to him, that considereth the cause which doth vrge the Prophet, it shall easely appeare, that no abundance of wordes can sufficiently expresse the inwarde passions of his minde, or declare the daunger, that he stood in. For, he is not oppressed with any worldly temptation, he complayneth not of the perils, that approch vnto him from Saul, from Absolon, from the false prophettes and other. He speaketh not of other temptations, which arise by occasion of the enuye

uye and hatred, wherewith the worlde perſecuteth the godly. But, he ſheweth that ſickneſ of conſcienc, & very anguiſhes of death, whan the minde of man wholy poſſeſſed (as it were) with deſperation, doth feele himſelfe to be forſaken of God, when he ſeeth his vnworthines, and his deſerte to be accuſed before the iudgemēt ſeate of God, when God ſeemeth, not onely to haue forſaken him, but alſo to haue caſt him vtterly away and to hate him becauſe of his ſinnes. Theſe temptations are much more intollerable, then the other that commonlye happen. For, here our ſelues and our eternall lyfe ſtand in ieopardy. Therefore he vſeth this forme of ſpeache, to ſay: *Out of the depthes I crye out vnto thee.* As if he ſhould ſay: I am oppreſſed with extremytie of euils. For, I feele my ſinnes and the iuſt wrath of God, by meanes whereof I know not, howe I may be holpen. Remedyes may be founde out againſt the hatreds and callamities, that happen vnto vs from among men, but this is a miſcheefe without remedye, except helpe be ſent from aboue.

But ſurely other diſcommodities wher-

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with the godly are exercised, may be ouercome with pacience, as when our riches or dignities or suche other like things are in hazard. Moreouer, in inferiour sinnes (such as are the sinnes of youth) the grieued minde maye more easilye be relieued. But, these difficulties and distresses are felte, and are intricate and vnspeakable, when these infernall and hellishe thoughts doe possesse the mynde, that a man perceyueth naught else, but that he is an abiect and cast awaye from God for euer. They therefore that feele these temptations, haue here an example, that Dauid hath sustayned and felt the lyke. For, this also encreaseth the same temptation, that such folkes imagine with themselues, that none but they doe feele or suffer these matters. Wee therefore must learne, that the chiefest Saintes of God, and most holye sort, euery one of thē haue suffred the selfe same things, & haue bene tyred & vtterly wearied with the lawe and with their sins euen vnto the death, as we see Dauid here (as if he were placed in hell) to crie out: *Out of the depthes I crie out vnto thee, O Lorde*. But we must not staye vppon this

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point, namely, that we alone doe not ſuſteyne ſuch temptations and daungers, but the waye alſo muſt bee learned and knowne, by the which they, that haue felt theſe things, haue eſcaped and waded out. But thou ſeeſt what Dauid doth, thou ſeeſt, whither he goeth in this diſtreſſe. He deſpayreth not, but crieth out, as one, that had ſome certaine hope remaining of help and of comfort. Therfore alſo thinke thou, and doe thou the like. For, Dauid is not tempted to that ende, that he ſhoulde deſpaire. Therefore doe thou alſo receiue Temptation with ſuch a minde, that thou be not (as it were) ſwallowed vp with heauines and diſpaire. If thou be brought vnto hell, beleue thou, that there is a Lord, which can bring thee backe againe from hell. If thou be bruſed and broken hearted, know thou, that there is a Lorde, whiche will cure thee, and make the whole. If thy ſoule be repleniſhed with ſorrowe, looke thou for comfort agayne at his handes who hath promiſed, that a troubled ſpirite is a ſacrifice vnto him. But, it is good in ſuch agonies and fitts, that ſome brother be preſent with vs, who may comfort vs

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with the word of God. For, God woulde haue his Church in that state, that one should be a comfort to another, and he hath promise to be the third person in that place where two are come togither in his name. And surely, nothing doth so much cheere vp a wounded minde, as when we heare from the mouth of a brother, that such terrors of conscience are cast vpon vs, not that we should perish, but that we might be humbled and throwne downe, to the end to acknowledge, and with thankes gining to receiue the grace an mercy of God. But if we happen to be destitute of this helpe of brethren, we must doe that, which Dauid doth in this place, to cry out and to praye this Psalme with Dauid, in the which thou seest the sighes and groninges, that paynt out the extreme distres and verations of mind, whereout flowech this profitable store, that not only he saith, himselfe to crye out from out of the depthe of hell, but also doth put God in minde of his promises, that he shoulde heare him, while he calleth vpon him. Neither is this inough, but he vttereth the same meaning againe here, but yet in other wordes.

2 Lorde, heare my voyce. Let thine eares attende to the voyce of my prayer.

he ſpeaketh (as I haue ſaid before) with God, whoſe ſeate was at Jeruſalem, like as we ſpeake with God and call him father, which is and is worſhipped onely in Chriſt. He prayeth to this God, that he wil vouchſafe, diligently to heare his prayer. But if it ſeeme to vs, that we are not able to pray with the ſame minde and the ſame behemency, which theſe wordes here doe ſhewe forth, let vs remember, that Dauid alſo did not pray in that ſort, while the fits of his temptation was vpon him. For, a deſpayring and ſorrowfull minde doth not pray, while his diſpaire and ſorrow doth endure, but thē are felt blaſphemies and murmuring againſt God, neyther can the minde then thinke rightly of God: But. whan the fitte ſlaketh, than firſt beginneth this crying out and behement deſire, which in the time of the fitte was ſo confounded, that it was vtterly vnſilt. But, the mind is very much relieued (as I haue ſayd before) when it heareth a brother, handſomly and aptlye to handle and apply the worde of God. As for exam-

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ple thus, or in like sort. Brother, why are you pensiue? Doe you not heare, that God desireth not the death of a sinner? Haue you forgotten, that faith and hope toward God is commaunded? Looke vpon the first commandement, what is that, or what els doth it require, but only that we should worship God in faith and in hope? Therfore why should you vtterly mistrust his benignytie and gracious goodnes? why should you dispaire? That verely were to heape sinne vpon sinne, and whereas heretofore you sinned in the meaner sort of Gods commaundements, nowe you set your selfe in the highest degree also, in adding desperatton and vnbeliefe vnto your other sinnes, &c. Whan after this maner the hope to Godwarde, and the tender mercy of God is beaten into the sorrowfull minde, then aryseth some sparckle of fayth and groning sighes of the heart. Oh that I were able to beleue. These vnspeakable sighes and grontngs the holy Ghost doth helpe, and at the length there followeth the feeling of ioye and gladnes. Neither can God despise these sorrowfull sighes, or sette them at nought. We se-

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(as it were) the hauoc of theſe ſighings and groninges in the firſt verſe of the pſalme. But why ſighest thou? What cauſeth thee to be ſorrowfull? Harken, what followeth here.

3 If thou, O Lorde, ſhalt ſtraytly marke our iniquities, O Lorde, who can endure it.

This ſhort ſentence (as you knowe) is in our Diuinitie very famous and much ſpoken of, neyther do I ſee, howe eyther our aduerſaries, or Satan himſelfe can auoide it. It is witnelled of Dauid, that he is a man accordyng to Gods heart, and in deede he is a notable patterne and example in all kinde of Chriſtian vertues. For (albeit by the killing of *Vrias*, and committing of aduoutrie with *Bethſabe*, he be infamous) was he not humbled very notably, and his fayth very feruent, when the Prophet reproued his ſinne, and afterwarde comforted him agayne? Moreouer, beholde how great his pacience was in aduerſitie, and howe great diligence and continuall endeuour he vſed in ſeeking and ſpreading abroade the honour of God. To be ſhorte, Dauid is a ſingular man, whether ye will conſider his fayth and lyfe, or elſe Gods

testimonie of him, and yet neuertheles being so notable and so holy a man, he sayth expressely and manifestlye: *If thou (O Lorde) shalt straitly marke our iniquities, O Lorde, who can endure it?* Is not this therfore, plainly to deny all righteousnes, all holynesse and cleannesse? Euen as in the xxxii. Psalme, he doth euidently call them Saints, and yet he sayeth: Therefore shall euery one of thy Saintes praye vnto thee, namely, that thou wilt forgyue them their sinnes. Where then are they, who doe so highly boast themselues to be iustified by their workes? seing that Dauid casteth away workes, and all righteousnes in the sight of God, and onely craueth this thing, namely, that GOD will not *straitly marke his iniquities*. But, in deede our aduersaries are nowe somewhat more reasonable, than they were at the first. For, they doe not flatly deny any lenger that fayth iustifieth, but they adde neuertheless, that the fayth which iustifieth, ought to be framed with loue. And thus lyke Parrets they sound forth woords that they vnderstande not. But frame thou fayth what way thou wilt, yet this is a ge-

ner all ſentence: *If thou, O Lorde, ſhalt ſtraitly marke our iniquities: O Lorde, who can endure it?* Forſoth no man. For, if any man coulde endure it, ſurely Dauid might haue endured it, being a man ſo holy, ſo learned in the worde of God, ſo often exerciſed and enured through ſo many calamities and dangers vnto fayth, and vnto the feare of God. For, I doe not thinke any of all the Papiſtes to be ſo impudent, but that they will acknowledge themſelues to be much inferiour to Dauid, if ye conſider the righteouſneſſe of workes, and yet notwithſtanding Dauid ſayeth, that righteouſnes commeth not by workes, becauſe if God ſhall *ſtraitlye marke our iniquities, no man can endure it.*

Therefore let vs learne, that we may not come before the iudgement ſeate of God in confidence of our owne workes or of our owne righteouſneſſe: No, albeit, we had done all thinges, that we were able to do. The report goeth of one *Arſenius* (I trowe) while he laye ſicke in his bed, that he was exceedingly troubled in minde iiii. dayes together. The which thing when his diſciples perceiued, they came to him,

they comfort their maister, they tell him that there is no cause, why he should be afrayde, for that he had led a life agreable to the will of God. This Arsenius answered, that in deede he was afrayd. For although (sayth he) you tell me, that I haue kept the commaundements of God, yet is it most certain, that the iudgements of God, and the iudgementes of man are far vnlike. Thou seest now, how this man hauing his mind fixed vpon Gods iudgement, would not put any truste in his owne righteousnes and workes. A like storye there is also of a certayne other heremyte that, when he was brought at a certaine time to comfort one that lay in dying, her bid him take his death patiently, and that in so doing he should obtayne euerlasting life. Euen as our Monkes were wont to comfort those, that were going to execution. They would vse no speach at all, or very litle, touching the merite of Christ, but talke onely of the death, which the persons conuemned were to suffeyne, that by it they should enter into life. But see, what happened to this comforter. After that the man was dead, whom he had in this sorte com-

comforted, he himselfe was vexed with a grieuous temptation. It came into hys mind, how weake a comfort he had bestowed vpon his brother, when he willed him to trust in his owne patient suffering, and not rather in the merite and death of Christ. This griefe did so fore daunt his heart in the spare of three dayes, that himselfe dyed also. There are such kinde of examples innumerable daylye to be seene, which doe signifie vnto vs, that our owne righteousnes and willing readynes to death is not sufficient, but that faith in Christ Iesu is required. His death we may safely rest vpon, because it is the sacryfice for the sinnes of the world. Our owne death (albeit we sustaine it patiently) and all other our obedience, are accompted as sinnes, whansoeuer we imagine our selues to be by them reliued before the iudgement seate and iustice of God.

Therefore no wise man will dye, and abide Gods iudgement in hope that his owne deserts and righteousnes shall helpe him. And I doe verily beleue, that there is not one among all our aduersaries, that

dareth to abide Gods iudgement, in trusting to his owne righteousnes. Notwithstanding thus they teach commaunde, and exhort other men to doe, and whore as we teach the contrary, and moue the churche to trust in the merite and death of Christ, they condemne vs therein as heretikes. Is not thys extreame wickednesse? They themselues doe not that, which they teach, namelye, to dye, trusting in their owne merites and yet they will compell others to doe it, or els condemne them as heretickes. Thus the experience of all men, that are truely wise, doth instruct vs, that no man can preuaile in the sight of God, with his owne workes, or with his owne righteousnes, and yet is our nature altogther and wholye inclined (so long as it is free from temptation) to looke about vnto workes, and seeketh, howe it maye by them pacifie and please God. But here Dauid setteth forth before vs a single and a manifest doctrine, *If thou wilt straightly marke our iniquities, no man can endure it.* Whotherefore desireth to come so to be iudged, that he might be conuicted and condemned?

Wherefore, this is the whole summe and conclusion of this matter, that all the packe of vs (Dauid, Peter, Paule &c.) are borne sinners, we liue, we are, we die sinners. But this is our glorie and our safegarde, that we being by the Gospell instructed and taught touching the mercifulnesse of God and merite of Christ, doe leape forth from out of the lawe, and from out of our owne doynges (as it were) into another worlde of doctrine, and into another light, and comming with boldenesse vnto God, we saye: O Lorde, we cannot contende with thee in iudgement, we can not dispute with thee of our owne righteousnes and sinnes. But if thou wilt straitly marke our iniquities, if thou wilt axe vs (as it were) in thy seate of iudgement, whether we be righteous, there we vtterly vndone. Wee appeale therefore from this iudgement seate vnto the throne of mercy. If we haue done anye good deede, we did it by thy gifte. Wherefore looke vpon vs with the eyes of thy mercy, and not with the eyes of iustice of thy iudgement. For, except thou wilt fauourably pardon vs our iniquities, and shut vp thine eyes agaynst

them, so that thou loke not vpon them, we shall not be saued, &c.

We see that, Dauid hath followed this light of doctrine, euen in the darkenes of the lawe. But our estate is better at this daye, bicause we see, these things to be clearely and apparantlye sette before our eyes in the newe Testament. For, what else doe we teach at this day, but that we are saued by only faith in Christ? that our sinnes are couered and taken away by the only merite of Christ? according to that saying: *Blessed are they, whose iniquities are pardoned.* Therefore the forgiuenesse of sinnes is that heauen, vnder which we dwell in confidence of Christes merites. For, he that beleeueth, is not iudged, but passeth from iudgement into eternal life. Dauid doth not here make any expresse mention of Christ, and yet bicause he hopeth for the acceptable sacrifice or propitiation, he looketh couertly to that propitiatorie or mercie seate, that was more openly and apparantly to be reuealed in the newe Testament. For, doest thou not see, howe his meaning is, that needes he must dispayre, if God should straitly mark

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his sinnes? For, without the forgiuenesse of sinnes, and the knowledge of Goddes grace, what haue we, to trust vpon, or wherby to be in safetie? Whosoeuer therfore do not trust in this one thing, namely, that by the death of Christ, sinnes are taken away, and that Gods eyes are (as it were) shut vppe from seing of our sinnes, they without doubt are vtterlye vndone. For, this one thing the holy Scriptures doe shewe forth vnto us, that our lyfe consisteth only in the forgiuenes of sinnes, in the winking, sufferance, and fauourable gentlenesse of God; so that we knowe nothing but the righteousnes of Christ: not, that we ought not to doe well: not, that we are without sinne, or that God hateth not sinne, but bicause God sayth and promiseth, that he will not straitly marke our sinnes and transgressions, bicause we beleeue in Christ, and trust vppon Christ. They, that hold forth this target or buckler, and defende themselues vnder the same, are accounted as sonnes and daughters, bicause they haue a peacemaker: but they, that haue not the same, are compelled to dispayre. For, what auayleth it to run on

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pilgrimage vnto the places of the Apostles? what auayleth it to put on a Monks cowle, or miserably to punish and torment our bodies? seing þ Dauid plainly sayth: *If thou shalt straitly marke our iniquities, O Lord, who can endure thee?* All therefore consisteth in this that here followeth.

The common or truer translation is thus: But mercy is with thee, that thou mayst be feared.

4 But mercy is with thee, and because of thy lawe I haue suffeyned thee, O Lorde.

This verse is very yll translated. But it seemeth, that the translator was of this opinion, that we are righteous, if we sustayne or keepe the lawe, whereas neuertheless in very truth there is no comfort, nor hope of saluation, but only in this, that God through Christ hath promised forgiuenes of sinnes, all other lawes and righteousnes being plainely and vtterly reiected. For, euen the former part of this verse doth affirme no les, where he saith: *But mercy is with thee.* Therefore thou shalt not finde mercy in *Moses*, or in the lawe, or in the workes and deedes of the lawe, or in the profession of a Monkishe life, or in a strayt and painfull maner of liuing, or in almes deedes, or in Saint Iames, or els at Rome in the church of S. Peter

Peter. To be short, thou shalt no where finde *Mercy*, because it is no where but onely (*with thee*) that is to say with God. But *Mercy* is not our owne merite or deseruing, it is not our owne righteousnes but a free and vndeserued remission of sinnes, forgiuenes, and pardon throughe Christ. This same, albeit thou torment thy selfe a thousand yeares in an Abby, yet neuertheles in the Abbey or in any other of thine owne workes thou shalt not finde it, as witnesseth full well the conscience, which euen in the holiest and moste straightest syfe doth feele desperatiō. But, in this one thing alone doth the conscience feele rest and quietnes, that symply and syngly without any addition of our owne worthines, it committeth it selfe in moste naked wise (as it were) vnto the very naked mercye of God through Christe and faith. O Lorde, I haue thy promise, that righteousnes commeth of mercy alone, the which righteousnes is nothing els, but thy pardon and for giuenes, that is to say, that thou wilt not straightly marke our iniquities, &c. Therefore I commend vnto you this definitiō of Dauids, touching christi-

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an righteoulnes: that, to loke vpon sinne, or straighely to marke sinne, is, to condemne man: and contrariwise, not to loke vpon sinne, is, to iustifie or pronounce a man righteous, and that righteoulnes, is, when sinnes are not loked on, or straighely marked, but forgiuen, pardoned, and not imputed, or layde to our charge. Euen as in another place he calleth such a man blessed, and also Paule doth very aptly alledge the same definition. (*Blessed is the man, to whō the Lord hath not imputed sin*) For he saith not, blessed is that mā, ỹ hath not any sin, but he to whom the Lord hath not imputed the sin ỹ he hath, euen as here also he saith, whē sinnes are not straighely marked. All these testimonies are diligētly to be gathered together, to thintēt we may see, how this doctrine is grounded vpon holy scripture, & how ỹ iudgement of God doth cut of all truste & cōfidēce ỹis to be had in the righteoulnes of works & of the law. For this doctrine maketh al men alike, without any difference. For, if we be righteous, alonely by imputation, it followeth, that not onely we are all of vs sinners, but also that there is vtterly no difference in

the sight of God betweene a maried man and a single man, betweene a countrye man and a citisen, betweene a Prince and a Plowman. For, this difference of estats or degrees of men, doth nothing at al helpe vs in the iudgement of God, but this alone helpeth, namely, that our sinnes are forgiuen. But if this doctrine had bene diligently taughte in the Church, Mooncke-ry and other kindes of lyfe had not bine brought in, which foolish men did beleeue to be most chiefely esteemed before God. For, in what kind of lyfe soeuer we lyue, the estate of all men is alyke in this, that we haue neede of forgiuenes of sinnes, as Paule saith in the Actes of the Apostles, that God did beare with the maners of our fathers in the desert fortye yeares. Acts. xii. chap. As a good husband doth beare with ẏ maners of his wyfe, the Master with his scholers, the Prince with his courtyers. But, if this cyuill or polityke lyfe hath neede of this wincking sufferance, so that men may not in all thinges deale one with an other by extremytie and straightnes of lawe, how much more needfull is it, that God should suffer and beare

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with vs in this our weaknes & wickednes. Therefore is good cause daylye, why God should straitly marke & punish, but he will not straitly marke vs, he will haue vs thus to do, namely to beleue in Christ. Then he will beare with our matters, he will winke at our weaknes, & forgiue vs, & because of our faith in Christ accoũt vs as righteous.

After this manner Dauid turneth himselfe from desperation vnto hope and assured trust of Gods mercifulnes. For, when we looke backe vpon our sinnes, nedes we must be vexed throughly, & fall to desperation, but we must not fasten our eyes vpon our sinnes onely, we must looke vp to the mercy seate, ẏ, albeit we cannot denye our selues to be sinners, yet we may not denye our sinnes to be forgiuen. And why is forgiuenes of sinns promised, if sinners may not obteine ẏ same? But whereas Dauid maketh mention of mercy, thereby he witnesseth, that he was a sinner, and that mercy doth properly appertayne vnto him. But, sinnes make a man vnworthye of Gods mercy, let Dauid therefore, Paule, and Peter hope well, but I am a sinner, I can not hope, &c. Such thoughtes and

cogitations

cogitations I would haue thee to abhorre, euen as a pestilent plague and poyson to thy soule, and rather thinke after this maner: Because I am a sinner, therfore vnto me pertayneth forgiuenesse of sinnes. Therefore I will not despaire, I will not be swallowed vp with sorrowfulnes, but I will turne my selfe vnto the Lorde, who hath promised mercy, who hath commaunded me to hope and beleeue, &c.

Thus doth Dauid set before oure eyes in these two verses the whole some of all christian doctrine, and that bright soone that giueth light to the church of God. While this doctrine doth stand, the church standeth also: But, when it falleth, then falleth the church likewise. And I therfore doe the oftener beate the same into the mindes of men, because I knowe, that satan coueteth and goeth about nothing more earnestlye, then to take this knowledge away out of our sight and mindes. For this cause chiefelye he maketh all the earthly burlyes, that he rayseth vp eyther priuately or publickelye. Therefore it is the duty of a good pastor, not to suffer himselfe to be lead away by any disputations

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from the daily handling of this place, but most chiefly, whensoeuer it happeth, that by musing vpon the lawe and vpon sinne, this meditation and remembrance of forgiuenesse of sinnes eyther is lost, or else is in ieopardy. Dauid therfore in this psalme both set forth not onely his owne experience, but also exhortations and promises (as shall hereafter appeare) to the ende it might be seene, howe carefully he laboured for the conseruation and vpholding of this doctrine. And surely the greatnesse of the daunger ought to stirre vppe and increase this diligence so much the more. For, this place being lost, the myndes of men are ouerwhelmed with all kindes of Temptations. Thus in the time of Papistrie when this article was lost, what was so monstruous, that was not receyued with quiet myndes and attentiue eares? Yea (I am ashamed to speake it) not so muche as the very fartes of their fayles but the impudent rashnesse of the Munkes hath propounded the same as worthye of reuerence and estimation. Contrariwise, when this knowledge is retained and preserued, all maner of heresies maye easily be ouer-

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throwne. And a notable example hereof is the secte of Papistrie, whiche is by this place alone conuinced, and vtterly beaten out of the mindes of men. For, albeit thou inueigh agaynst the lyfe of the Papistes, and sharply reproue their wicked lechery, couetousnesse, and cruelty. &c. and by their euill obseruation of the Lawe rebukest their vngodlynesse, yet shalt thou preuayle nothing at all. For, the Pope doth graunt all this, as in truth he cannot denie their manifest outrages and wickednesse, but he sayth, that, notwithstanding all this, their vocation, doctrine and kingdome is holy, although their lyfe be defiled with sinnes. Likewise also the Deuill can not be ouercome in the lawe and in our workes. For, he dealeth so with the Lawes and wyth works, that he breaketh his way through them, as through a Spyders webbe, hys power stil remayning vnuanquished. But, then doe we ouercome, when the doctrine of fayth, and this place is vrged, bicause the Papistes haue not onelye lost Christ, and the maner of Justification, but also with their filthie decrees haue defaced, ouerwhelmed, and confounded the same.

When we come to this article, then both Papistrie and Satan himselfe are forced to runne awaye. For, they haue nothing, wherewith to defende themselues, if their false doctrine be convinced. Endeauour your selues therefore, diligently to know, and stronglye to grounde your selues vpon this principall place. And see, that none of you be so arrogant, as to thinke, himselfe to haue learned this heauenly doctrine fully and throughlye. For, as long as Satan, and the worlde, and also our owne reason doe preuayle, we shall neuer be perfect in this knowledge: and bicause we are placed in battell ray like souldiers, perils and daungers will be dayly offered vnto vs, agaynst all which to resist, and stande vpright, is not in mans power, nor in mans wisedome. The summe therefore of this verse (*But with thee is mercie*) is this, that he concludeth, that God will not deale with vs according to the lawe, nor on the other side that we shoulde go to law with God, but that we shoulde saye with the Publicane: *Lorde be mercifull to me a sinner*. Whosoeuer they be, that walke wiehoute these boundes and compasse of

grace,

grace, and forſaking this wide largenes, will diſpute of the lawe, that they haue done this, and haue not done that, thoſe men the further they proceede, the deepelyer are they plunged into hell. I ſpeake not this without cauſe: I ſee, what happened vnto Barnarde that good man. If you conſider him diligently, ye ſhall finde him a double man. For, when he is wel aduiſed with himſelfe in the fayth, then he tearheth Chriſt very well, he ſheweth forth his benefits, he ſtirreth vp mens mindes to embrace Chriſt. Agayne, when he diſputeth of the lawe, or out of the lawe, then he diſputeth none otherwiſe but as a Turke or a Iewe, that eyther knoweth not Chryſte, or denieth him. Let any mã (that wil) read his diſputations, touching the Monkiſhe or ſingle lyfe, touching obedience towarde Abbots, &c. & he ſhall perceyueth, at I ſay truth. And the ſame thing alſo happeth to all other teachers. When they are with themſelues out of diſputations, they teach Chriſte purely. Afterwarde when they make diſcourſe of the Lawe, they diſpute in ſuch ſort as though ther were no Chriſt anye where, that had taught, or rather

bought with his bloud remissiō of sinnes. We also haue the same thing in experience, when we happen into matters concerning the lawe and traditions. Therfore we must settle our selues and continue still in the Paradyse or heauen of grace, and neuer remoue into anye other place, that we maye dwell and remayne in this single confession with Dauid: *With thee is mercie.* But why addeth he: *that thou mayst be feared?* For, thus in truth is this other part of this Uerse to be translated. Forsooth, to the ende that he would shew vnto vs, agaynst whome he fighteth, and also that he might the better shewe forth his meaning by setting of two contraries togither: As if he shoulde haue sayde: I haue learned by experience, why mercy is with thee, and why thou chalengest thy tytle vnto thy selfe, that thou art merciful, and doest forgiue sinnes. For, in that thou doest gather togither & trusse vp al things into thy free mercye, and leauest nothing vnto the merites and workes of man, therfore art thou feared. But, if al things were not standing in thy mercy, and if we were able by our owne power to take awaye

sinnes,

ſinnes, no man woulde feare thee, but the whole worlde would proudly deſpyſe thee. For, daylye experience witneſſeth, that, whereſoeuer is not this knowledge of Gods mercie, there men walke in preſumption of their owne merites. Beholde the Monkes, and thoſe chiefelye that are called Minorites (which kynde of people for this their great pride I haue alwayes greatlye hated) they, bicauſe they haue a rule and a lawe, by the which they direct their lyfe, are vtterlye voyde of the true feare of God, and walke in deepe ſecuritie. There are very few of them, that come to the knowledge of ſin, & that are touched with deſperation. For, they ỳ feele deſperation, do moſt gladly admit ỳ mercy is with God. But, theſe men do with ſword & fire perſecute the doctrine of mercy. For, euen ſo doth the Law, it maketh men preſumptuous, proude, and deſpiſers of grace, as Paule doth declare in the Iewes. *Rom. 2. Thou art called a Iewe, and truſteſt in the law, & makeſt thy boaſt of God. &c.* They, that are ſuch, are not moued with the authoritie of the Apoſtles, nor with the myracles of Chriſt, vayling vp the deade, but

remayne like stones vnremouable. For in this their securitie they vnderstande not mercy, but euen persecute the same. Therfore such men doe sinne double as much as Publicanes: And full well hath Christe sayde: *Harlots and Publicanes shall go before you into the kingdome of heauen.* For, such are easilye perswaded, ỳ they are sinners, & that they haue nede of free pardon. Contrariwise, Annas, Caiphas, and other Pharisees, whē they heare these things, do make a ieast at them, & cannot abide, to be taught of any man. But as touching both sorts, God hath most iustly decreed, ỳ righteousnes is to be reckned, not according to our works, but simply according to mercy & forgiuenesse of sinnes. For, if righteousnes were of works or of the Lawe, it must needes be, ỳ eyther desperation must follow bicause ỳ law is noe well obserued, or elsse presumption, if the law be duely kept. But, in desperation, there is greater feare than ought to be: & in presumption there is no feare at all. Therefore there is a midle way betweene both, that God doth shutte vp all things vnder mercy. In dede he taketh not awaye the lawe; for, this life can

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not stande without the lawe. For, what kinde of common wealth should there be, if murthers, adulteries, and robberies were suffred without punishment. Again, it is necessarie, that the exercises and doings of the faithfull should be directed by the worde of God. For this purpose did God leaue to vs the lawe, and accepteth the same for obedience in them that beleue. But, as touching sinne it selfe, God commaundeth vs, that (all hoping in the lawe being layde aside) we should trust altogither and allonlye in the mercie, which God sheweth vnto vs, in Iesu Christ, that suffred for our sinnes. Thus is presumption taken away, and feare is left, not such feare, as in those that despayre, but such as is to be founde in well nurtured children towarde their father. Therfore no Monke shall be saued by meanes of his rule and streight lyfe. And I my selfe also shall not therfore be saued, bicause I preach Christ with greate faithfulnes and diligence. The Prince is not saued, bicause he doth with diligence gouerne his subiects, and defend them. And as for the Monke, thou mayest easily proue it to be true of him. For, all

his whole maner of lyfe is voyde of Goos worde. But, to teach the Congregations and Churches, to gouerne the Common welthes, are moste holy and moste principall workes, but nethelesse they are workes of the Lawe, which doe of themselues bring eyther desperation or presumption. Therefore although these workes remayne good, yet no saluation commeth but only through this, that mercie is with God, that he *may be feared*.

Rightly therefore hath God shut vp all things vnder sinne, that he might haue mercy on all. For, if thou leaue any thing to mans nature, whereby he may deserue at Goos handes, no man will feare nor worship God, but all men will come to God, as the Monkes doe, bringing with them their fastings, prayers, obedience, and such lyke. But by this meanes God is lost, and in steade of God, the Idoll of our heart is worshipped. For, while the Monke thinketh, that his rope doth please God, whiche woulde sitlyer serue to hange him on a gallowes, than to gyrde him withall in steade of a gyrdle: whyle he thinketh that other obseruations

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of Traditions doe pleaſe God, doth he not depart from the true God, and place the imaginations of his owne heart in the place of God, while he ſuppoſeth that God thinketh the ſame thing, that he himſelfe thinketh? Therefore out of the righteouſneſſe of the Lawe followeth true Idolatrie, which coyneth and faſhioneth another God, and loſeth the true God. For, the true god is reconcilement through Chriſt. But the worke-mongers will haue their workes to be their reconcilement. GOD therefore caſteth awaye all workes, and ſetteth forth vnto vs his naked mercie, namely, that he might be feared, that he might not be deſpiſed of the preſumptuous ſort (all cauſe of preſumption being taken away.)

Therefore let vs learne out of this little verſe, this grounde or rule, that when the doctrine of remiſſion of ſinnes, of grace, or of mercie, is loſt, it followeth neceſſarily, that Idolatrie muſt reigne. For, the Prophet ſayeth, that, if grace or mercie be taken away, the feare of God is alſo therewithall taken away. But to feare God, what elſe is it, but onely to worſhip and

honor

honor God, & also to acknowledge, that he is bountifull, and therefore to obey him: When I was a Monke, and walked in the confidence of mine owne workes, I lost this God. For, I am able to proove both by deede and worde, that nothing else can followe of the most perfect righteousnesse of the Lawe that may be, but onelye eyther desperation (and that happeneth more seldome) or else presumption (which is more common.) For, our owne nature and the deuill cannot choose but presume. Thou wilt saye than, What? Ought we not to doe the Lawe? Ought we not to doe good workes? Yes truly, they ought to be done. For, therefore God hath his Church in the worlde, therefore hath he ordeyned common weales and housholds, to the intent there shoulde be wanting no where occasion to doe well. But, who is it, that (euen when he hath done these things most diligently and carefully) doth not see how much vncleannesse doth yet remaine, especially if he bring his deedes before the presence of God? The whole summe therfore of all this businesse is left vnto mercye alone, the which we take holde of by only

faith in Christ. And we, that by our workes are unprofitable seruauntes, are through grace, that is layd forth vnto vs in Christ, become children. *Iohn.* 1. Thus the true feare of God, the true worshippe, the true reuerence, yea, the true knowledge of God doth rest vpon mercie alone, because thorowe Christ we trust, that God is merciefull. With this worship of God more fighteth desperation and presumption, than water and fire do fight together. But because the lawe doth enclyne vs eyther to desperation or presumption, therefore we may righly conclude, that by the Lawe neither righteousnes, nor the true worship of God can stande, and yet nerertheless the ten commaundementes are to be kept. For, he, that ruleth, let him rule with diligence: he, that is a subiect, let him obey. Here are degrees and persons verye vnlike one to another, the Prince, ỹ Teacher, the Minister, the Councellour, the citizen, the seruant, ỹ Mayd, the Father, the Mother, the Children &c. And every one of these in his kynde doth owe obedience vnto God, to doe with good diligence as muche as they can. But because these things are the

workes of the lawe, we are by them made seruauntes onely, and rereiue the promised rewarde and hyre by couenant. But by mercie of grace we are made sonnes and heyres of Gods kingdome. Therefore the workes that followe, doe not make vs heyres or sonnes, but are done by heyres or sonnes for thankfulnes, and to testifie obedience.

Wherefore I commende vnto you these necessarie consequentes and conclusions, that, where mercie is not, there is no God. Also where God is not, there is no mercie. Also where mercie is not, there is no feare or worship of God, but Idolatrie and righteousnes of workes doth remayne. These thinges cannot be otherwise so long as the Lawe and nature doe stande. Therefore Poperie, Mahometrie, Iudaisme, Monkerye, and all such like, which vnderstandeth not or beleeueth not mercie, is simplye and plainlye Idolatrie before God, albeit in outwarde shewe it seeme neuer so excellent: because without the mercy seate there is no feare of God, but presumption.

Therefore the doctrine of Christe doth

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not deny or condemne good workes (as our aduersaries doe impudently slaunder vs among the vnlearned) but it teacheth, that God wil not straitly mark our iniquities, but he will haue vs to beleeue and trust in his mercie, bicause with him is mercie, that he might be feared, and remayne our God. Whosoeuer therefore doe beleeue, that God doth for Christes sake forgiue and pardon their sinnes, they doe giue the true and reasonable worship, they brawle not with God about the lawe, workes, and righteousnesse, but laying aside all selfe trust, they reuerence him for his mercye, and so are made sonnes, which receyue the holy ghost, and begynne truly to doe the Lawe. The trialles and exhortations of this doctrine, will nowe followe.

℣ I haue susteyned thee, O Lorde, my soule hath susteyned, in his worde my soule hath trusted.

The best translation is thus: I haue waited on the Lorde: my soule hath wayted, and I haue trusted in his worde.

I cannot choose but blame the Translator very much whatsoeuer he was, bicause he hath translated so negligently. Notwithstanding, these errors are to be imputed vnto those, that turned the Psalmes out of the Hebrue into the Greeke. In the verse

recited last before this, he hath set downe a meaning cleane contrarye to the Text, and hath also confounded the verse. For whereas he hath made it (*because of thy lawe I haue sustayned thee, O Lorde*) both it hath no sense in it, and also it doth properlye appertayne vnto this verse. For thus indeede the verses ought to be placed: *Mercy is with thee that thou maist be feared* (ꝑ is to say) that thou mayst remaine a God, & be worshipped. For, they, ꝑ know not God, how ꝑ there is mercie with him, are vtterly ignoraunt of God, and cannot worshippe him aright) *I wayte on the Lord, my soule wayteth, I trust in his word.* This verse is ful of woords, and yet not in vaine. For, it serueth to enlarge, and (as it were) to make full ꝑ sentence & exhortation. For, first he hath set forth himself vnto vs as an example of that doctrine, which he wisheth to be preserued in the Churche, and hath prayed, that he might be heard. Afterwarde, hauing taken holde on mercie, he perceiued that his prayer was heard. Nowe therefore he addeth an exhortation, whereby he stirreth vp himselfe, to continue in this knowledge of mercie, and ma-

ner to suffer himselfe to be led awaye vnto
any other kinde of doctrine: as if he should
say, I knowe vnto whom God there is mercie,
I haue somwhat learned this chiefe article.
Nowe I must doe so much as waite (but
to waite signifieth as much as to hope or
trust) that I maye throughly continue in
this knowledge, to the ende I maye haue
my chiefest comfort in the mercye, which
I haue perceiued to be with God, and that
I maye keepe fast this hope of mercy for-
euer.

But the Prophet sheweth in this place,
howe soone our mindes are led away from
this knowledge vnto disputations, eyther
publikely or priuatly. We, when we were
in a goodlye forwardnesse of publishing
sounde doctrine, were hindered first by se-
ditious persons, afterwarde by them,
which prophaned the sacrament of the bo-
die and bloude of Christ, and at the last by
the Anabaptistes also. While we are at
warre with these men, we haue bene the
lesse careful to handle this place. The like
daunger also awaiteth on our posteritie.
For, the truth is not lost by teaching, but
by disputing. For, disputations bring this

mischiefe

mischiefe with them, that mennes mindes are thereby (as it were) prophaned, and being occupied with trawlings, doe neglect the things that be most weightie. So did Eue in Paradyse, as long as she kept the commaundement of God, she was in good case. Therefore the Serpent prouoketh hir, to dispute of a by matter touching the secret counsell of God about the forbidden fruites, and so leadeth hir away from the word. In like maner doth Satã knowe, that helgates thẽselues are not able to ouerthrow this article of Justification. Therefore whatsoeuer he dareth not to attempt by direct wayes, the same he compasseth by indirect and crooked meanes. He beginneth disputations, and setteth out spectacles and shewes, whiche when we beholde, and with an honest mynde run to, as vmpieres and dayesmen, to assuage the broyles, we our selues also are entangled with the same matters, and so by little and little are led away from this marke. We must in deede fight agaynst heresies, but yet not in such sort, that we shoulde doe that alone, and so forget this place. This daunger Dauid doth set forth

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vnto vs, when he ſo vrgeth this example, as if he ſhoulde ſaye: It is much a doe, to remayne in this doctrine. Therefore I will only bende my ſelfe, to waite vpon the Lorde, and to take heede, that this knowledge be not plucked away from me.

Whereas he addeth (*My ſoule wayteth*) it is an Hebrue phraſe, as we ſay in the Almaine ſpeach: With all my heart I will wayte. For, it is an amplification, in that he not only ſayth, that he will wayt on the Lorde, but alſo he addeth (*with all my heart I will wayte*) thereby to declare his feruent deſire that he had to retayne this doctrine. But, that is moſt chiefly to be noted, which he addeth: *I wayte, or I truſt in his worde*. The Pope, the Heretikes, the Iewes doe ſaye alſo, that they doe hope, but they forſake the worde, and doe follow their owne imaginations. Verily, this is a hope in name, but in verye truth it is nothing. But yet we maye not ſurceaſe from vttering of the worde with our voyce. For, in ſo doing what certaintie can we holde touching God: Specially ſeeing that God hath for that ende and purpoſe giuen his worde, and for that

ende also hath ordeyned the ministers of his worde, the magistrates, and parents, &c. whose voyce he hath commaunded vs to followe, and to obey their authoritie. For, he will not haue vs to hope accordyng to our owne imaginations, (as some prophane spirites euen in our time haue taught, who supposed, that we shoulde deale with God without any speach, without any sacramentes) but he tyeth vs to his worde, whiche he hath committed to certayne Ministers in the Church. But, the Prophet declareth here another kinde of temptation, which ouerwhelmeth those, which are not diligent in reteyning the knowledge of mercie. For, this is Satans practise, eyther doth he openly take away the worde, or else doth he priuately in them that haue the worde, hinder and let this hope.

So the Pope had the worde, he had the Sacraments also, and yet while the word and the Sacramentes did stande vpright, he suffred himselfe to be drawne awaye to Pilgrimages, to Rules and Vowes, &c. And what aboe we our selues haue had about sectes, and what thereof hath ensued,

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we haue before already mentioned. But, who is able to recken vp thoſe daungers, wherewithall priuately and daylye our myndes are inueygied, to depart from the worde, vnto other opinions, which reaſon without the warrant of the worde doth deuiſe vnto it ſelfe. So great a trouble it is, to auoyde theſe ſnares and engines of Sathan. He ſayth therefore thus. I will not ſuffer my ſelfe to be caried away from the worde, but will hope for remiſſion of ſins in the worde, and I will not faſhion my fayth after myne owne imaginations, but according to the worde. &c. There are two daungers therefore, againſt whiche the Prophet by his example giueth vs warning. The firſt daunger is in them, that feyne fayth, and take away the worde, as certayne prophane and wicked perſons haue done. The ſeconde daunger is in thē, that haue the worde among them, but doe not keepe it ſtill, and are led awaye to Idolatrie, as it commeth to paſſe in the ſect of Poperie. But the thirde temptation is moſt grieuous of all, agaynſt which the Prophet ſayth:

6 My soule wayteth on the Lorde, from the morning watch euen vnto night.

This is the thirde temptation. For, when Satan can not ouercome by direct meanes, to procure vs, eyther to cease from vtterance of the worde, and so followe our owne thoughtes and imaginations (as Heretikes doe) or else retayning still the worde, to be turned to Idolatrie (as the Papistes do) thē he practiseth at ẏ length, to ouercome vs, by wearying and tyring of vs. Therefore to vanquish him we neede to haue, not onely a good courage, but also continuance, that we maye not suffer our selues to be mastred with his naughtines. For, oftentimes we see, men to be ouercome by long continuance, that otherwise by no greatnes of daungers could be vanquished. And in warfare nothing is more commendable, than to preasse earnestlye and continually vpon the enimie. So, the Turke, albeit he hath had great discomfitures, with great slaughters of his men, yet bicause he obstinately continueth enforcing vpon his enimies, he ouercometh. Dauid doth here giue vs to vnderstande, that whosoeuer wil kepe fast this doctrine

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of Juſtification and righteouſneſſe it ſelfe, muſt put in vre this diligent continuance, & he ſetteth his exãple here before our eyes: that, as the enimie ceaſeth not to aſſault, ſo he him ſelfe alſo ceaſeth not to wayte, and to looke for the Lorde, ſo that he maye ouercome not onely with a mightie and a ſtrong but alſo with a continuall faith, and a hope vnwearigable and vntyreable.

Therefore out of the deuiſes and practiſes of this our enimie, we muſt learne the maner of fighting. He is neuer wearied with exerciſe of aſſaulting the Churche. So, immediately from the beginning, hereſie followed after hereſie, and perſecution after perſecution. We alſo at the firſt had conflicte with the Popes monſters. Thoſe being gone, there aroſe prophaners of the ſacrament. Afterwarde followed Anabaptiſtes. Theſe errours were bred long afore nowe, but the enimie not tyred, and being moſt expert and ſkilfull in deuiſes of miſchiefe, doth nowe raiſe vp a freſhe the auncient euils that laye a ſleepe, to thende the afflicted Church ſhould haue no reſpite to breath it ſelfe. For, we ſee, howe all places are full of Epicures, and

many there are, which call backe agayne the seedes of the Arian heresie. It is profitable for vs, to knowe this earnest stubbornes of our enimy, least we fal into securitie & careles negligẽce. And it is inough for vs to haue ouercome once, but fight followeth after fight, & victorie after victory.

But, as in the hystories of the Church we see this wicked continuance of the enimy, so we fele ỹ same priuately also in our selues. Therfore be, that this day hath by prayer ouercome him, let him not be careless. For, to morowe he will returne agayne more strongly and better furnished. Therefore arme thy selfe for another battell. So it doth oftentimes come to passe, that the motion of the mynde, which we haue bene able this day to ouercome, will to morowe conquere and ouerthrowe vs. Wherefore a Christian ought to be furnished, not onely with strength, but also with continuance. For, he runneth not a race, that hath a determinate ende, but he is sette to runne (as it were) in a circle, where he hath often recourse to the place, in which he first began. Therefore Christ sayth: *He that continueth to the ende, shal*

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be safe. We ought not therefore to be discouraged with wickednes, or to be ouercome with wearynesse, but we muste wastle, not only against power and subtiltie, but also against wearynesse, that we may stir vp our selues with this faith, þ as Satã doth not sleepe nor take rest, so our Lorde and our God doth not sleepe nor take rest.

Thus doth Dauid set forth his example before vs, that we being armed agaynste temptations, which followe remission of sinnes, shoulde not giue place to Satan. For, howe certainly soeuer we be assured, that there is mercy with the Lorde, that our sinnes are forgiuen, that we be baptised and washed in the death of Christ, and called by the worde vnto the communion and fellowshippe of the Saintes, and fed and refreshed with the bodie and bloude of Christ togither with others that are the members of Christ, howe certayne soeuer (I saye) all these things be, yet there remayneth daunger inough, to be decepued by the subtile enimie, who on euerye side lyeth in wayte to hurte vs. On the right hande he awayteth vs with hypocrisie and securitie. On the left hande with tyrantes

and desperation. Moreouer his vngracious diligence is ioyned therewithall, so that he is neuer farre from vs. Therefore the Prophet sayth: *My soule wayteth on the Lorde from the morning watche, euen vntill another morning watch.* And this is the pacience of the Christians. The saying of the heathen men is not vnknowne: *Furie commeth by the often breach of pacience.* For, if *Pacience* doe suffer anye violence, it proceedeth of a certaine desperation, in that the minde thinketh, howe that these things are abidden and sustayned in vayne. Hereby is Patience turned into raging, and is oppressed with desperation. But the pacience of Christians doth not permit it selfe to be oppressed, but vrgeth and prouoketh hope from daye to daye, from yere to yere, and at the length triumpheth and ouercommeth. It is a great matter in the affaires of the commō wealth, to retayne an inuincible minde agaynst all discommodities that happen, but to abyde constant among those euils, which Dauid by his example doth declare to hang ouer the heades of Christians, that haue already obtayned forgiuenes of

sinnes,

ſinnes, to retayne hope in the middeſt of ſinnes, and accuſations of conſcience, to abyde other temptations, wherewith Satan doth exceedingly vexe the beleeuing mynde, this is the power of God, and ſuch a fight, as therevnto is promiſed an incorruptible crowne of glorie. Nowe enſueth an exhortation to follow this example, and to embrace this doctrine.

7 Let Iſrael truſt in the Lorde: for, with the Lord is mercy, and with him plenteous redemption.

The Geneua tranſlation is. Let Iſraell waite on the Lorde. &c. for, with him is great redemption.

This is verily a golden verſe, and worthy to be learned with great diligence, becauſe he wiſheth and exhorteth, that all people by his example ſhoulde ſettle themſelues and continue in an aſſured hope of Gods mercie. For fayth is not ſo sleightly to be accounted of, as the Papiſtes doe teach, who dreame, that fayth is a qualitie, that dwelleth in ỹ heart, with the which ỹ heart (as it were) ſleeping palleth awaye, as ſoone it can recken vp theſe ſillables: *I beleeue in God.* For, in ſo much as they haue neuer felt or tryed thoſe conflicts and battayles which fayth muſt ſuſteyne, they euen laugh vs to ſcorne, when we ſay, that fayth is a principall vertue, by the which alone

alone we be iustified, deliuered from our sinnes. &c. For, true it is that the wyse man sayth: *A foole vnderstandeth not, except thou speakest those things, that are in his owne heart.* Therefore whatsoeuer we attribute vnto fayth, these men doe attribute the same vnto Charitie, and doe preferre Charitie before fayth. But, if thou wilt paynt out Fayth truly and in hir coulors, the same doth farre exceede Charitie. For, consider the obiectes of fayth. It fighteth alone before God, agaynst Satan who neuer resteth, but still assaulteth vs, and fighteth agaynst vs, and that about death and eternall lyfe, about sinne and the lawe accusing vs, about grace forgiuing vs. If thou shalt to these things compare Charitie, occupied in relieuing the calamities of men, whether they haue neede of comfort or of helpe, who seeth not, that Fayth excelleth it very farre: For, howe great is the difference betweene God and man, betwene mans necessities, and eternal life? These therfore are the exercises of faith, so that in extreme daunger it fighteth agaynst Satan continually in the sight of God, neyther doth the vngracious enimie

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(as I haue ſayde) graunt vs any reſting dayes or breathing times. Therefore albeit Charitie be an excellent vertue, and ſtretcheth verye farre in reſpecte of other morall vertues, yet Fayth is infinitelye greater and larger, whether ye conſider the obiectes, or elſe other cauſes.

For, this is the profite that commeth of fayth, in that the heart feeleth, that death is ouercome by the death of Chriſt, and that ſinne is waſhed away, and the Lawe abolished by grace and mercye. Theſe things are of themſelues moſt certain and aſſured, but ſuch is our weakeneſſe, that we can not take ſure holde on them, and therefore are we as yet terrified with the thinking vpon death and vpon ſinne. But, if this truſt and confidence in Gods grace were perfect, no ſorrowe coulde at anye time poſſeſſe a beleeuing heart. Therfore Dauid vſeth this exhortation, to the ende that, when Iſraell hath once obteyned mercie, he ſhoulde continue in wayting, and not ſuffer the hope of mercie to be taken away from him. The worde, which is ſet downe here (is Engliſhed *Truſt*) doth truly and properly ſignifie, *to wayte*. And

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it hath relation vnto that fight, namely, when the minde begynneth to doubt of the mercie of God by meanes of some troubles or miseries, wherewith it is oppressed. In that fight, bicause those things are not so presently felt, which the word promiseth and fayth beleeueth, our myndes fall downe flat into desperation. Agaynst this temptation he doth here admonishe vs, to remember, that we must waite, that we must not goe awaye from the worde, or determine anye thing contrarie to the worde. And he addeth the cause.

For, with the Lorde is mercy. Our flesh being in temptations and daungers, doth thinke, that with God there is nothing else but wrath. Wherefore the holy ghost comforteth vs, and goeth about to extinguishe and put out of our myndes this wicked opinion of God, and pronounceth, that with God there is mercie or bountifull grace, if we doe but onely wayte. And therefore haue we neede of this testimony, bicause when we are led by our sense and feeling, we finde the contrarye. But we must not iudge according to our own sense and feeling, nor according to the thing

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that is preſent before vs, but we muſt followe the worde, and determine with our ſelues, that theſe things muſt be beleeued, but not tried out by experience. For, to beleeue, is not to trie by experience. Not, that wee neuer ought to trie the thinges that we beleeue, but becauſe fayth ought to go before experience, and we muſt beleue the worde, euen then, when we feele and trie by experience, things to differ from the worde. As when our myndes do in calamities perſwade vs, that God is angrie with vs, that he careth not for vs, but hateth vs: Contrariwiſe, Fayth perſuadeth vs, that there is with God neyther anger, nor hatred, nor punihſment, nor fault, but albeit he ſuffreth vs to be afflicted, yet that he doth not the ſame, to thende to hurt vs (for that there is CHESED, mercie with him) and that he thinketh vpon his benefites, to deliuer vs from euill, to mortifie our ſinnes, to increaſe other his giftes in vs. &c. If theſe things happen not vnto the wicked, what maruayle is it? For, eyther they vtterly beleue not, or elſe when they beleue, they doe not continue therein. Therfore let vs that beleue,

ioyne hope also vnto our fayth, so that, albeit we feele and finde by experience thinges contrarye to our hope, and God doe seeme as an enimie to punishe vs, yet we ought not to giue so much credit to any experience, as to the worde and the holye ghost, which pronounceth, that there is mercie and bountifull grace with God, who loueth vs, and desireth to doe vs good.

This is the truth of the holy ghost, that we shoulde thinke, yea, and most assuredlye determine, that with God there is no anger, but, although anye outwarde discommodities doe happen, as famine, sicknesse, griefe of the mynde, and such lyke annoyances, that neuerthelesse we should deuour and swallowe vp these temptations through fayth and hope, prouing our pacience before God, and hoping for deliuerance in time conuenient, as *Paule to the Rom.* commaundeth vs, to reioyce and glorie in tribulations. For, if God did not loue vs, Satan woulde not haue hated vs. If we had not lyfe, our enimie would not persecute vs with death. So those, that are most iust and most holy, bicause they

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rctayne the hope of forgiueneſſe of ſinnes, them moſt chiefly doth Satan tempt with remorſe of their ſinnes, ſo that oftentimes of the drinking of one draught of wyne, or the ſpeaking of a word that was ſhot forth vnaduiſedly, he maketh ſuch a ſinne of it, as though it ſhoulde ouerthrowe our baptiſme and all the gyftes that we poſſeſſe. Yea alſo, many times he falſlye accuſeth their good and holy workes, to the ende to vexe their mindes with ſorrowe and heauineſſe. All theſe thinges (I ſaye) doe the Saintes feele by experience. But howe farre ſhoulde we erre and be deceyued, if we (ſetting the worde aſide) would follow our ſenſe and experience? Satan doth not thus deale with the Papiſtes, he doth vnto them farre otherwiſe, he decketh and adourneth their horrible wickedneſſe, and moſt ſhamefull crimes, as though they were moſt principall vertues, and godlye deedes. Contrariwyſe, we, who couet and endeuour to liue according to the will of God, who alſo doe teach moſt purely and truly, are often burdened in conſcience, as though we had liued verye wickedlye. Therefore we muſt learne this poynt of

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Diuinitie, that these things happen vnto the godlye, and are to be ouercome with these meditations of the mynde, which the holy ghost doth here set forth vnto vs, so that we may determine and conclude with our selues after this maner. I am called to be partaker of the merites of Christ, and am baptised, if this our daily lyfe be spotted with sinnes, let them passe away, in hope of mercye. But this doctrine, albeit the worlde doe accuse it, and slaunderously speake of it, cannot choose but be true. It sheweth vnto vs, that, after we haue beleeued in Christ, there is no other thing with God, but CHESED, that is to say, mercie, or bountifull grace, that God can doe nothing else, but loue vs, and doe vs good. But if the contrarie thereof doe appeare vnto my feeling and vnderstanding, I care not. And albeit I shoulde dye, yet will I not suffer this knowledge to be taken from me, but I doe stedfastly beleeue, that beneath on the earth, and aboue in heauen there is nothing else but bountifull grace. And this I assure my selfe, not out of mine owne feeling or vnderstanding, but out of the worde, which sayeth, that

there

there is mercie with the Lorde vpon me, and vpon all that beleeue. But vppon them that beleeue not, is wrath. I will therefore ſubdue my thoughts and imaginations with the worde, and will write this promiſe into my heart, that, as ſoone as I beleeue in Chriſt Jeſu, and doubt not, my ſinnes are forgiuen me through his bloude, I ſhall not be confounded, although all ſence and experience doe ſhewe and prooue the contrarie. With my ſelfe I feele wrath, with the deuill I feele hatred, and with the worlde extreme furie. But, the holy ghoſt lyeth not, who commaundeth vs to hope, becauſe there is mercye with the Lorde, and with him is plenteous redemption. *Redemption* ſignifieth deliuerance, & that wholy and vniuerſallye, as well from the fault as from the punishment due for the fault, and yet more from the faulte. He ſayth, that the ſame is large and great, becauſe of the ſmalneſſe and narrowneſſe of our heart. For, when we pray for deliuerance, we praye in ſuche ſorte, that we ſeeeme to be contented with a little. So they, that are troubled with ſorrowes of the mynde, wyſhe for one dayes reſt and

quietnesse. They, that are oppressed with scarcitie, seeme to themselues, that they woulde be contented with dailye breade. But, God is not so satisfied. For, he giueth much more, than we are able to vnderstande or to aske. And it is very true, that we are ignorant, howe or what to aske. I doe willingly vse myne owne experience, and speake by good triall. For, what and howe much hath God giuen vnto me alone? I desired no more, but onely that this one abuse of Indulgences and Pardons might be taken away. But what a floude of wonderfull and verye great benefits hath followed? Thus is it altogither moste true, that no man dare wishe for so much, as God is ready for to giue. The cause of it is, the narrownesse of our heart, the smalnesse of hope, and the weakenesse of our fayth. Therefore this large redemption doth infinitely exceede and surmount our sute and prayers. Therefore also hath the Lorde taught vs a forme of prayng. For, vnlesse this forme had bene thus shewed vnto vs by Christe, which of vs woulde haue dared, to aske so many and so great things? Therefore we not only are

made

made through the merite of Chriſt conquerors ouer ſinne, ouer hell, and ouer death, but alſo we doe in this lyfe manye wayes feele the plentifull goodneſſe and gracious mercie of God. And albeit we ſhoulde neuer haue dared to aſke ſo much, yet hath the Lorde giuen the ſame, and ſhall giue other things alſo.

Therefore the Prophet ſayth, that the *Redemption is great or plentifull*: that is to ſay, ſuch as is aboue our capacitie or vnderſtanding. For, as we beleeue but ſmally and ſlenderlye, ſo we aſke alſo but ſmally and ſlenderly. But our father himſelfe rayneth down moſt plentifull ſhoures vppon the ſmall ſparckles of our prayers, and vpon the little droppes of our fayth. Therefore our wayting and tarying is recompenced. For, albeit we muſt wayt, yet is our deliuerance afterwarde ſo much the greater, and more abundant. *Iacob*, which is *Iſrael*, hath wayted on the Lord. Therfore what folowed? That peple hath altered and changed almoſt all the whole worlde. But doeſt thou not thinke, that *Abraham*, if he had ſeene all this his poſteritie, and notable actes which haue bene

done, woulde haue sayde, that he could neuer haue hoped for this thing in his minde. In deede, he beleeued God that promised, but he coulde not beleeue (bicause of the narrownesse of mans heart) that his posteritie shoulde so wonderfully and so excellently prosper with such great successe. So the Church (after Christ) hath prayed for the kingdome of God, and after this prayer hath ensued the ruine of the kingdome of Rome (being as it seemed) inuincible. We also at this day doe pray for deliuerance. Therefore the day of the Lord will come and will destroye the whole worlde, with all the power of Satan and of hell. Therefore let vs take heede, onely to this one thing, namely to continue in hope and in fayth, and then shall the Lord make the issue and ende of all our dangers to be glorious and honorable. For, God will not forsake vs, except we first shall cease to hope, and to pray. Therefore let Christians hold fast this hope, that no oppression shall be at anye time so great, as the deliuerance shall be. But if they doe iudge and thinke otherwise, they thincke amisse. For, this is the summe and whole

effect

fect of the firſt commaundement, where
e ſayth in this place: *with the Lorde is
lenteous redemption*. For, in deede, to be
God, is, to redeme and to deliuer out of
ondage, & ỹ with greater honor and ex-
ellencie, than the minde of man is able
o thinke or comprehende.

8 And he ſhall redeeme Iſrael from all his
iniquities.

This promiſe is the concluſion of the
pſalme, in the which promiſe he doth de-
clare agayne, what cauſe he had to pray,
and what we ought to hope for in the like
daunger. But it is a verye ſweete thing,
to conſider the goodnes of God, not only
in that, that he giueth vs this lyfe, ruleth
and preſerueth it, but alſo much more, bi-
cauſe he ſheweth himſelfe to be the enimie
of ſinne and of death, and goeth about to
deliuer vs from the ſame, and to ſaue vs.
This thing it is, that maketh all the other
gyftes of God to be ſweete and pleaſaunt
vnto vs. For, albeit we knowe, that we
are the creatures of God, yet bicauſe ſo-
rowe, the feare of death, an euill conſci-
ence, and ſuch like diſcommodities are

preſent and at hande with vs, we cannot
enioy the gifts of God with a fre and quiet
mynde. Therefore this is to paynt out
God in his colours, that this preſent lyfe
and all his creatures maye ware ſweete
vnto vs, when he is painted out accordyng
to this verſe, that he will redeme his peo-
ple from their ſinnes, that he will ſlaye
death, deſtroy hell, and treade downe Sa-
tan vnder his feete. Such a God is the
God of thoſe that beleeue (thoſe that be-
leeue, I ſaye) becauſe of them that denie
him and deſpiſe him. For, they that be-
leue, albeit they be weak harted, & be vexed
of the deuill and of death, yet they knowe,
that their God hath redeemed them from
all their ſinnes and iniquities. Therefore
they plucke vp their heartes, and do hope,
looking for their deliuerance promiſed in
the worde. Therefore ye ſhall applye this
verſe to this ende, that it may be as a de-
finition or declaration, what the office of
God is, or what he will properlye and of
his owne nature doe: Namely, that he
will haue to doe with ſinners, to thintent
that he maye take awaye their ſinnes, and

pro-

ocure lyke, righteouſneſſe, ioyfull glad-
es, and all good things. But the meanes
nd waye, by the whiche God doth theſe
ings (ye knowe) is Chriſt, whome he
ere fore ſent into this worlde, and made
im ſubiect to the paynes of death, that
ey, which beleue in him ſhould obtayne
giueneſſe of their ſinnes, and be made
e childrē of God. Thus doth this whole
ſalme teath, not of the outwarde lyfe or
good workes, but only of fayth and hope
warde God through Chriſt, and alſo of
e finall and laſt victorie agaynſt Satan,
ſinne, and death. For, theſe things be-
ng not to mans workes, or to our owne
trength, but to the working and power
f God. But, we are made partakers of
hem, becauſe *there is mercie with the*
lorde, and with him plenteous redemption.
This alone is the meanes and waye, by
he which we obteyne this victorie. The
octrine of workes hath another ende, and
muſt ſo be vnged, that neuertheleſſe no-
hing maye be taken awaye from the glo-
ie and merite of Chriſte: Euen lyke as
I through the grace of GOD haue hand-

led this place euery where syncerely an
trulye. And Christ graunt, that the sam
light maye shyne also vnto our po-
steritie. Amen,
Amen.

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FINIS.